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SOCIAL PROGRAMMES IN THE WEST. Professor C. R. HENDERSON. Chicago University Press. 1913. Pp. xxviii, 184. \$1.25.

We have sent missionaries to the Far East to preach the Christian Gospel, to establish hospitals, and to introduce new industrial appliances and scientific methods of agriculture. The Barrows Lectureship has made it possible to send some thinkers to interpret to the learned classes the significance and value of the Christian religion. It was a happy thought to select and send Professor Henderson to make known to the leaders in this same Far East the leading social policies of our Western world. The economic and social problems of the West are making their appearance in the East and are destined shortly to become acute. The experience of the West should be of great value to the leaders of the East; but our mistakes should be avoided and only our successes imitated. To secure these desirable ends by sharing our experience with them, Professor Henderson discusses the social programmes of the West in matters of economics, private and public relief, the warfare against anti-social forces, preventive and constructive policies in public health and education, and the movements which seek to improve the conditions and life of the working people. He then points out the way of social progress. He lays stress on the worth of the common man and justifies unusual efforts on his behalf. In like manner, he places a high estimate on woman, and tests our own and other civilizations by the treatment of women. The book gives full proof of the social results of the Christian religion. It is a social apologetic. It has value for men in the West as well as in the East, and it suggests the thought that the better our social programmes, the more valuable and commendable will our religion be for others and the more conscientiously can we offer it to them.

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THE SPIRITUAL INTERPRETATION OF NATURE. JAMES Y. SIMPSON, D.Sc., F.R.S.E. Hodder & Stoughton. 1912. Pp. xvi, 383.

A large part of this book is occupied with a task which needs to be performed at frequent intervals, that of presenting a plain summary of the present state of biological knowledge so far as it bears on problems of philosophy and religion. In his chapters on The Principles of Biology, Evolution, Natural Selection, Variation, Heredity, Environment, the author, who is professor of Natural Science in

New College, Edinburgh, is everywhere competent and informing, and nearly everywhere clear. The intention and value of these expository chapters is largely independent of those in which Professor Simpson records and defends his own interpretation of the living world—The Directive Factor in Evolution, Evolution and Creation, Science and Miracle, Evolution and Immortality, and others.

This interpretation is in the first place anti-mechanical. The points in which living things differ, or appear to differ, from machines are described with much skill and with much detail: the organism changes itself, adjusts itself, regenerates itself, repairs itself, reproduces itself, and often emerges complete from one of its fragments, as inorganic arrangements cannot do. Here mechanical explanations fail; but it is especially in the facts of growth and of development from species to species that we are obliged to assume for purposes of explanation not only a free conscious impulse, such as Bergson appeals to, but an intelligent directive purpose as well. The author insists that the appeal to teleology as an explanatory factor is not a resort of ignorance; he regards it rather as a matter of positive evidence (pp. 131, 141). Yet the items of this positive evidence, so far as he offers it, resolve into simple assertions that mechanical theory fails to explain the phenomena. Somewhat uncritically, we feel, he accepts a cumulative account of the difficulties of one type of theory as sufficient evidence for another type. Hence the faith which provides his interpretation of nature, though based on a better perception of the life of things than that of Butler or of Paley, leaves with us the impression of subjectivity. It is analogic rather than metaphysical.

The author takes full advantage of the corollaries of his anti-mechanistic biology. If a purposive direction is the supreme fact in nature, and law a subordinate fact, miracle in a literal sense is possible. Accordingly we find here a plea for openness of mind in regard to miracle, in particular the miracle of the Resurrection, "belief in which must ever be easier than unbelief" (p. 360). The interpretation of nature which results is thus not only a spiritual one; it is a theistic, a Christian, perhaps we should say a Trinitarian interpretation.

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